

RIGHT ON!

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Revolutionary Peoples Communications Network



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SPECIAL ISSUE:
THE PEOPLES REPUBLIC of the CONGO

As a result of the trial of Bro. Craig Jackson, it revealed a case so trumped up, by the police and prosecution; that it becomes necessary for Black People themselves to decide the innocence or guilt of Brother Cherry. In order to do this we must be armed with facts of relevance surrounding the case.

We know that from the jump the police, and Press had both Brothers tried and convicted without even a trial date set. Evidence of that was in the celebration held by the police in some local bar. There were distorted facts printed by the Press, and articles on the tearful Mrs. Burke. The infantile acts by the police, and the criminal acts by the Press apply directly to Bro. Cherry, because of the indictment which had the two Brothers acting in concert. The cocky police probably felt that Bro. Cherry would be caught in a short time.

Along with the rumor in the Community, that Bro. Cherry had left town the day after Burke was killed, there was also testimony to this effect at the trial. But there are some of us who know for a fact that this Brother did not leave town the next day. Many also know that this Brother was active in organizing Brothers and Sisters around certain critical issues affecting Black and poor people throughout the State and Nation. This task took this Brother from Atlantic City many times, and if I might interject a personal feeling at this point in knowing this Brother personally, I feel that he would have traveled from here to any point on the Planet Earth if the call was to help in the struggle of oppressed people and Black people in particular. The struggle was his life.

To proceed further, the witness for the State (Kitty Pflieger) stated that both men responsible for the act, were without question taller than herself. At the trial she found out that Br. Craig was shorter than her. There are many of us who know that Bro. Cherry is shorter than Bro. Craig. Along with the above fact, Sgt. Henry Tyner testified he was quite familiar with Bro. Cherry, and that he was approx. 6'2" and slimmer and taller than Craig. The truth in the Sgt.'s statement is that Butch is slimmer than Craig.

The State's other star witness (Shelly Kravitz) showed from his testimony, that he couldn't see anything really, because he was too far away and it was dark out. It is a known fact, that even in broad daylight, too many whites, all niggers look alike! Mr Kravitz also testified that

New Jersey - The People Will Try James Cherry!

the two men ran through the parking lot toward Mt Vernon Ave. The gun in question, or used in evidence was found in the opposite direction near the Lincoln Apts. (Did they run around the block and drop off the gun??)

Another witness for the State, testified he sold Cherry a gun of the same make as the one produced in evidence, but could not positively say that the one in evidence was the one he sold. There is no law to prevent Bro. Cherry from buying a gun or guns for that matter. There were approx. 1500 guns of the same make and model sold in the State over a period of time.

Then we have the witness Billy Gamon, who was once supposed to be a Servant of the People (Nat'l Comm. to Combat Fascism), who has mysteriously become the Servant of the State. He is to testify to the gun in evidence that even the owner could not identify!!!!!!

With all of the above we arrive at the last and probably the most important point. The wanted posters, bearing Bro. Cherry's picture and description. These posters have written at the bottom, "that he will never be captured alive". We as a People must understand that this is one of the tactics to be used by the police to shoot this Brother down in cold blood,

thus eliminating a trial. We should also understand that this brave and courageous Brother stood up in this exploitative, racist, oppressive society we live in, to point out to us their true nature, and say,

"we will not be intimidated any longer". It seems to me the only thing this Brother could be guilty of is an undying Love for Black and oppressed people everywhere.

Since the trial of Bro. Craig Jackson, who was acquitted, Comm. Floriani has been ranting and raving that this Brother is still guilty, thus inflaming the White community in particular and also the Uncle Toms in the Black Community. We must consider the danger involved, to our youth, in particular, who are becoming very much aware of their wretched environment and are speaking out more and more.

WHY IS COMM. FLORIANI SO BENT ON PROVING THESE TWO BROTHERS ARE GUILTY WITHOUT A DOUBT, WHEN THERE IS OBVIOUSLY SO MUCH DOUBT?? THINK ABOUT IT, AND INITIATE SOMETHING!!!

LEE CLARK
MEMBER OF THE BLACK COLONY



Peoples Patrol in Bronx BEATEN by PIGS

Three black people, members of the tenant patrol for their building in the West Bronx, were beaten by about 20 white "officers of the law" on Tuesday, July 13, 1971 at about 11:30 P.M.

The three tenants, who live at 1197 Anderson Avenue, were patrolling the roof of their building at the time of the attack. The patrol is one of many that has been set up around the city, as the N.Y.

City Police Department seems unwilling to safeguard the people of the community, although they are more than willing to make money on the sale of the drugs that cause so many muggings and robberies.

The large group of police approached the building talking about snipers on the roof. The tenants on the ground floor, reportedly told the invaders that there were no snipers up there, only other tenants.

But, the guardians of "law and order" went to the roof, guns drawn, and proceeded, without questions, to beat the tenants they found there.

The 44th Pct., home of this particular

group of New York's finest, cooperated in suppressing the incident.

The three building complex on Anderson Avenue has been on a rent strike since last year, and the three tenants who were beaten are active in the community efforts to improve the housing.

Reports of the wrongs inflicted on the people of the Black and Puerto Rican community are useless, unless the people organize to prevent such incidents in the future.

What can you do? Get together with your friends and neighbors and call for community action. NOW, NOT TOMORROW!!!!!!

Will the REAL heirs of MALCOLM PLEASE come forth?

"We must begin to talk in the language of the oppressor. If he talks in the language of the shotgun, then you go out and get a shotgun." "The heirs of Malcolm have picked up the gun."

This is not to say that all the "true believers" of El Hajj Malik El Shabazz flocked into the Black Panther Party, no more than it would be correct to say that Malcolm's only meaning to Black people was his constant talk of "guns and violence".

Malcolm was the prophet of the Black Revolution and the spokesman of the Grass Roots. (We call them "lumpen" nowadays). He spoke of the "black anarchy" that marked the 1960's and prophesized of the revolution that is surely sweeping America and the rest of the world today. And the heirs of Malcolm were everywhere: in Harlem, Watts, Philadelphia, Oakland, Newark, Detroit, Chicago and 500 other cities across the United States that have a large urban population. One could tell by the fire and smoke that lit up the night.

Anyone who dared to pick up where Malcolm had left off was singled out by the fascist United States government. Those who were not overtly murdered, were busted on trumped-up conspiracy charges. In New York City alone, the most revolutionary brothers and sisters on the set were the victims of four consecutive years of conspiracy bust. In 1966 there was the "plot to blow up the Statue of Liberty" and in 1967 it was the RAM (Revolutionary Action Movement) bust in which 17 brothers and sisters were indicted for conspiracy to murder "moderate civil rights leaders" (boodlickens like Roy Wilkins and Whitney Young). In 1968, it was the conspiracy kidnap by the pigs of the recently acquitted Harlem 5 who were originally indicted for "conspiracy to kill a pig cop a week and blow up armories." And in 1969, the pigs busted the N.Y. Panther 21 for conspiracy to do just about everything under the sun. To "breathe in harmony" the wisdom of Malcolm was tantamount to plotting the violent overthrow of the United States government.

The brothers and sisters who surged into the Black Panther Party had been weaned on the teachings of Malcolm, and consciously tried to put his axioms on the historical nature of revolutionary struggles into practice. Moreover, he warned of the apprehensions many would-be revolutionaries would have, once they found out what "revolution" was all about:

"...Sometimes I'm inclined to think that many of our people use this word 'revolution' loosely, without taking careful consideration of what this word actually means and what its historic characteristic are. When you study the historic nature of revolutions, the motive of a revolution, the objective of a revolution, the result of a revolution, and the methods used in a revolution, you may change words. You may devise another program, you may change your goals and you may change your mind..." Malcolm went on to say that "revolutions are bloody, revolutions are

hostile, revolution knows no compromise." Yet many would-be revolutionaries copped out when it came time to deal with the revolutionary violence of the oppressed as opposed to the reactionary violence of the oppressor.

These self-proclaimed revolutionaries tripped off into many different bags to avoid the realities of the Babylonian Revolution. Many brothers and sisters thought drawing pictures and reciting the historic nature of our oppression was the solution to our problem. It became vogue to wear dashikis, adopt African names and become modern witch doctors. The "house niggers" fled into the luxury of "national consciousness" and totally negated the dual nature of our oppression. Black Americans, like all Third World people, are the victims of centuries of racist oppression and capitalistic exploitation. In Africa, in particular, we have had countless examples of the "pitfalls of national consciousness". The Mau Mau of Kenya are a classic example. They dealt with the "racist" nature of their oppression. Needless to say, the revolution in Kenya will have to go down again. We should also remember that Malcolm talked about racism ten years and lived and talked about the class nature of our oppression one year and died.

The one thing that has always sent chills up the spine of racist and fascist America has been the idea of "niggers with guns". The very thought of Afro-Americans picking up the gun induces nightmares for the oppressor and he dreams of ARMIES OF MAD NIGGERS coming to collect for 400 years of back dues. History has proven that this is the best method that we have at our disposal when dealing with the oppressor. The manner in which white

America was spooked-up after the "insurrection" of Nat Turner and the introduction of the anti-poverty or "pacification" programs that immediately followed the rebellions of the 1960's will testify to this. And judging from the repression that came down on the Black Panther Party because they advocated the use of the gun as the primary tool for liberation, we can conclude that the choice of weapons must have been correct.

On Malcolm's Birthday, May 19, 1971, the "mad niggers" machinegunned two pig cops and came a "rat-tat-tat" at District Attorney Hogan's front door. They had come to collect the back dues. Two days later, two pig cops lay dead in the streets of Harlem and REVOLUTIONARY JUSTICE proclaimed for the world to hear that Black people are no longer bullshitting.

The wretchedness, the suffering and frustration of our people still exists. The streets of Harlem still look like they have been condemned by God himself. "Will the machinegunners please stop forward," said Imamu Amin Baraka (Leroi Jones) in a poem. "The machine gun on the corner," wrote Richard Wright, "is the symbol of the twentieth century." (Quoted from SOUL ON ICE).

It is also obvious that we can no longer look to the Black Panther Party for the proper direction. Under the leadership of Huey P. Newton and David Hilliard, they have put down the gun, except when it comes to killing revolutionary brothers. Emory Douglas draws vivid pictures of our oppression and has our children battling overgrown rats for food on the table, armed only with a fork and spoon. All the guns have been taken out of the BPP Intercommunal News Service, and in

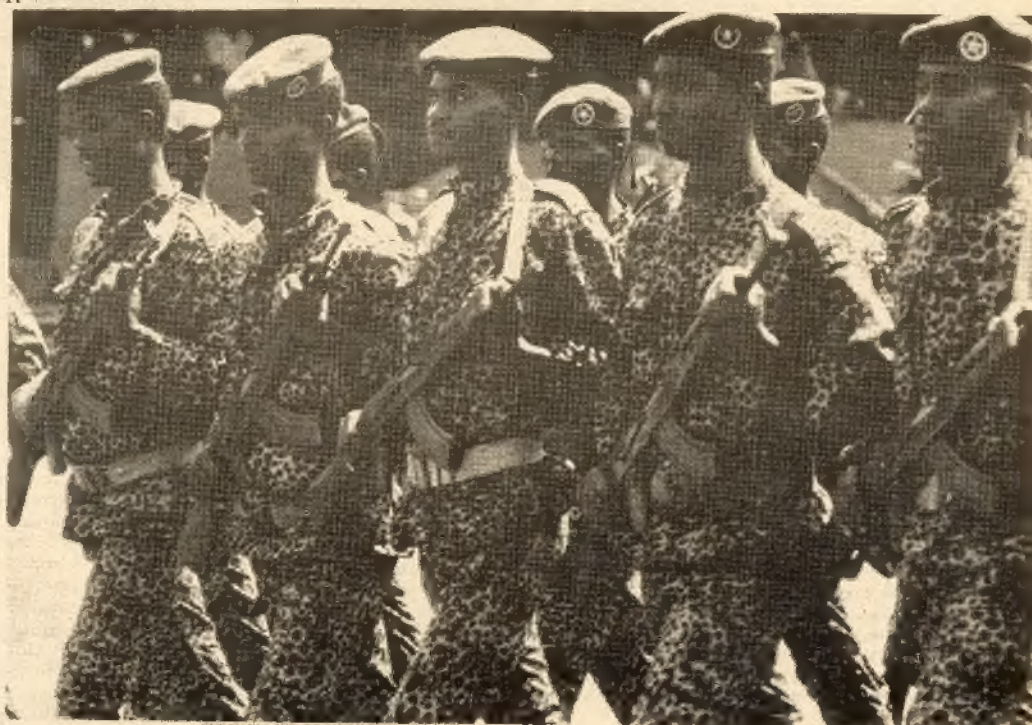


essence, the Peralta Street Gang has ran into the Church for sanctuary.

Well, Black people and other oppressed people still need the machinegunners on the corner. So we ask, will the descendant of witchdoctors please concoct your juju of gasoline, Doz and fire, and pitch your magic into the night? Will the warriors who have become poets and drummers please stop reciting your poems and drumming long enough to take up positions on roof tops, armed with automatic weapons?

As the brother said the other day, "there's some heavy vibrations going down." And with the N.Y. 21 getting acquitted and the majority of them back on the ground, along with Ericka and Bobby being acquitted in New Haven; and looking at the recent events that have taken place in the Black Panther Party within the last few months and checking out all the action that is going down in the streets, I could dig where the brother was coming from. It looks like the "chickens are coming home to roost." And as Eldridge said a few years ago, "Ready or not, it's here."

So in the spirit of Malcolm, we make this request... WILL THE REAL HEIRS OF MALCOLM PLEASE COME FORTH? REMEMBER MALCOLM/REVOLUTION IN OUR LIFE TIME/ALL POWER TO THE PEOPLE



INTERNATIONAL DOPE CONSPIRACY

THE NEW OPIUM WAR

Mr President, the specter of heroin addiction is haunting nearly every community in the nation." With these urgent words, Senator Vance Hartke spoke up on March 2 in support of a resolution on drug control being considered in the U.S. Senate. Estimating that there are 500,000 heroin addicts in the U.S., he pointed out that nearly 20 percent of them are teenagers. The concern of Hartke and others is not misplaced. Heroin has become the major killer of young people between 18 and 35, outpacing death from accidents, suicides or cancer. It has also become a major cause of crime: to sustain their habits, addicts in the U.S. spend more than \$15 million a day, half of it coming from the 55 percent of crime in the cities which they commit and the annual \$2.5 billion worth of goods they steal.

Once safely isolated as part of the destructive funkiness of the black ghetto, heroin has suddenly spread out into Middle America, becoming as much a part of suburbia as the Saturday barbecue. This has gained it the attention it otherwise never would have had. President Nixon himself says it is spreading with "pandemic virulence." People are becoming aware that teenagers are shooting up at lunchtime in schools and returning to classrooms to nod the day away. But what they don't know—and what no one is telling them—is that neither the volcanic eruption of addiction in this country nor the crimes it causes would be possible without the age-old international trade in opium (from which heroin is derived), or that heroin addiction—like inflation, unemployment, and most of the other chaotic forces in American society today—is directly related to the U.S. war in Indochina.

The connection between war and opium in Asia is as old as empire itself. But the relationship has never been so symbiotic, so intricate in its networks and so vast in its implications. Never before has the trail of tragedy been so clearly marked as in the present phase of U.S. involvement in Southeast Asia. For the international traffic in opium has expanded in lockstep with the expanding U.S. military presence there, just as heroin has stalked the same young people in U.S. high schools who will also be called on to fight that war. The ironies that have accompanied the war in Vietnam since its onset are more poignant than before. At the very moment that public officials are wringing their hands over the heroin problem, Washington's own Cold War crusade, replete with clandestine activities that would seem far-fetched even in a spy novel, continues

to play a major role in a process that has already rerouted the opium traffic from the Middle East to Southeast Asia and is every day opening new channels for its shipment to the U.S. At the same time the government starts crash programs to rehabilitate drug users among its young people, the young soldiers it is sending to Vietnam are getting hooked and dying of overdoses at the rate of one a day. While the President is declaring war on narcotics and on crime in the streets, he is widening the war in Laos, whose principal product is opium and which has now become the funnel for nearly half the world's supply of the narcotic, for which the U.S. is the chief consumer.

There would have been a bloodthirsty logic behind the expansion of the war into Laos if the thrust had been to seize supply centers of opium the communists were hoarding up to spread like a deadly virus into the free world. But the communists did not control the opium there: processing and distribution were already in the hands of the free world.

Who are the principals of this new opium war? The ubiquitous CIA, whose pivotal position in the opium trade is not; and a huge gallery of organizations and people—from an opium army subsidized by the Nationalist Chinese to such familiar names as Madame Nhu and Vice President Nguyen Cao Ky—who are the creations of U.S. policy in that part of the world.

The story of opium in Southeast Asia is a strange one at every turn. But the conclusion is known in advance: this war has come home again—in a silky grey powder that goes from a syringe into America's mainline.

Most of the opium in Southeast Asia is grown in a region known as the "Fertile Triangle," an area covering northwestern Burma, northern Thailand, and Laos. It is a mountainous jungle inhabited by tigers, elephants, and some of the most poisonous snakes in the world. The source of the opium that shares the area with these exotic animals is the poppy, and the main growers are the Meo hill tribespeople who inhabit the region. The Meo men chop back the forests in the wet season so that the crop can be planted in August and September. Poppies produce red, white or purple blossoms between January and March, and when the blossom withers, an egg-sized pod is left. The women harvest the crop and make a small incision in the pod with a three-bladed knife. The pod exudes a white latex-like substance which is left to

accumulate and thicken for a day or two. Then it is carefully gathered, boiled to remove gross impurities, and the sticky substance is rolled into balls weighing several pounds. A fraction of the opium remains to be smoked by the villagers, but most is sold in nearby rendezvous with the local smugglers. It is the Meos' only cash crop. The hill tribe growers can collect as much as \$50 per kilo, paid in gold, silver, various commodities, or local currency. The same kilo will bring \$200 in Saigon and \$2000 in San Francisco.

There are hundreds of routes, and certainly as many methods of transport by which the smugglers ship opium—some of it already refined heroin—through and out of Southeast Asia. But there are three major networks. Some of the opium from Burma and northern Thailand moves into Bangkok, then to Singapore and Hong Kong, then via military aircraft, either directly or through Taiwan, to the United States. The second, and probably major, route is from Burma or Laos to Saigon or to ocean drops in the Gulf of Siam; then it goes either through the Middle East and Marseille to the U.S. or through Hong Kong and Singapore to the West Coast. A final route runs directly from outposts held by Nationalist Chinese troops in Thailand to Taiwan and then to the U.S. by a variety of means.

One of the most successful of the opium entrepreneurs who travel these routes, a Time reporter wrote in 1967, is Chan Chi-foo, a half-Chinese, half-Shan (Burmese) modern-day warlord who might have stepped out of a Joseph Conrad adventure yarn. Chan is a soft-spoken, mild-mannered man in his late thirties who, it is said, is totally ruthless. He has tremendous knowledge of the geography and people of northwestern Burma and is said to move easily among them, conversing in several dialects. Yet he is also able to deal comfortably with the bankers and other businessmen who finance his operations from such centers as Bangkok and Vietiane. Under Chan Chi-foo's command are from 1000-2—well-armed men, with the feudal hierarchy spreading down to encompass another 3000 hill tribesmen, porters, hunters and opium growers who pay him fealty and whom he regards about the same as the more than 500 small mules he uses for transport.

Moving the opium from Burma to Thailand or Laos is a big and dangerous operation. One of Chan's caravans, says one awe-struck observer, may stretch in single file for well over a mile, and may include 200 mules, 200 porters, 200 cooks and camp attendants, and about 400 armed guards. Such a caravan can easily carry 15 to 20 tons of opium, worth nearly a million dollars when delivered to syndicate men in Laos or Thailand.



To get his caravans to market, however, Chan must pay a price, for the crucial part of his route is heavily patrolled not by Thais or Laotians but by Nationalist Chinese or Kuomintang (KMT) troops. Still supported by the ruling KMT on Taiwan, Generalissimo Chiang Kai-shek's 93rd Division controls a major part of the opium flowing out of Burma and Thailand. Roving bands of mercenary bandits, they fled to northern Burma in 1949 as Chiang's armies were being routed on the Chinese mainland, and have maintained themselves since by buying opium from the nearby Meo tribesmen which they then resell, or by exacting tribute payments from entrepreneurs like Chan Chi-foo. As travellers to the area attest, these troops also supplement their income by running intelligence operations into China and Burma for the U.S.

The Burmese Government regularly complained about all this activity to the United Nations, the Taiwan government and the United States, charging the Americans and Taiwanese with actively supplying and supporting the KMT, which in turn has organized anti-government guerrillas. In 1959 Burmese ground troops seized three opium processing plants set up by the KMT guerrillas at Wanton; the troops also took an airstrip the Chinese had used to fly in reinforcements. By February 1961 the Burmese had pushed the KMT troops southeast into the Thai-Burmese and Thai-Laotian border areas, where they now hold at least eight village bases. Just last year a reporter who was at Chiang Mai, Thailand, saw Thai troops and American advisors as well as military supplies provided by the Taiwan government. The Taiwan government, he noted, maintains an information office there and regularly accompanies the KMT troops on their forays into China to proselytize among the peasants of Yunnan province. These sorties are coordinated by CIA (which is feverishly active if not wholly successful in this area), and the United States even provides its own backwater R&R for the weary KMT, flying its helicopters from hilltop to hilltop to pick up the Chinese (and the Establishment reporter who supplied this information) for organized basketball tournaments.

Although the KMT troops are often referred to as "remnants," they are not just debris left behind by history. They are in fact an important link in American and Taiwan policy toward Communist China. Not only does Chiang Kai-shek maintain direct contact with his old 93rd, but fresh recruits are frequently sent to maintain a troop level of from 5000 to 7000 men, according to a top-ranking foreign aid official in the U.S. government. And, as the New York Times has noted, Chiang Kai-shek's son, Chiang Ching-kuo, is widely believed to be in charge of the KMT operations from his position as chief of the Taiwan secret police.

The KMT are tolerated by the Thais for several reasons: they have helped in the counterinsurgency efforts of the Thai and U.S. governments against the hill tribespeople in Thailand; they have aided the training recruiting of Burmese guerrilla armies for the CIA; and they offer a pay-off to the Border Patrol Police (BPP), and through them to the second most powerful man in Thailand, Minister of the Interior Gen. Prapach Charusathira. The BPP were trained in the '50s by the CIA and now are financed and advised by AID and are flown from border village to border village by Air America. The BPP act as middlemen in the opium trade between the KMT in the remote regions of Thailand and the Chinese merchants of



Bangkok. These relationships, of course, are flexible and changing, with each group wanting to maximize profits and minimize antagonisms and dangers. But the established routes vary, and sometimes doublecrosses are intentional.

In the summer of 1967 Chan Chi-foo set out from Burma through the KMT's territory with 300 men and 200 packhorses carrying nine tons of opium, with no intentions of paying the usual fee of \$80,000 protection money but troops cut off the group near the Laotian village of Ban Houei Sai in an ambush that turned into a pitched battle. Neither group, however, had counted on the involvement of the kingpin of the area's opium trade: The CIA-backed Royal Lao Government Army and Air Force, under the command of General Ouane Rathikoune. Hearing of the skirmish, the general pulled his armed forces out of the

Plain of Jars in northeastern Laos where they were supposed to be fighting the Pathet Lao guerrillas, and engaged two companies and his entire air force in a battle of extermination against both sides. The result was nearly 30 KMT and Burmese dead and a half-ton windfall of opium for the Royal Lao Government.

In a moment of revealing frankness shortly after the battle, General Rathikoune, far from denying the role that opium had played, told several reporters that the opium trade was "not bad for Laos." The trade provides cash income for the Meo hill tribes, he argued, who would otherwise be penniless and therefore a threat to Laos' political stability. He also argued that the trade gives the Lao elite (which includes government officials) a chance to accumulate capital to ultimately invest in legitimate enterprises, thus building up Laos' economy. But if these rationalizations seemed weak, far less convincing was the general's assertion that, since he is in total control of the trade now, when the time comes to put an end to it he will simply put an end to it.

It is unlikely that Rathikoune, one of the chief warlords of the opium dynasty, will decide to end the trade soon. Right outside the village of Ban Houei Sai, hidden in the jungle, are several of his refineries—called "cookers"—which manufacture crude morphine (which is refined into heroin at a later transport point) under the supervision of professional pharmacists imported from Bangkok. Rathikoune also has "cookers" in the nearby villages of Ban Khwan, Phan Phung and Ban Kheung (the latter for opium grown by the Yao tribe). Most of the opium he procures comes from Burma in caravans such as Chan Chi-foo's;

the rest comes from Thailand or from the hill tribespeople (Meo and Yao) in the area near Ban Houei Sai. Rathikoune flies the dope from the Ban Houei Sai area to Luang Prabang, the Royalist capital, in helicopters given by the United States military aid program.

Others in the Lao elite and government own refineries. There are cookers for heroin in Vientiane, two blocks from the King's residence; near Luang Prabang; on Khong Island in the Meling River on the Lao-Cambodian border; and one recently built by Kouptasith Abhay (head of the military region around Vientiane, but also from the powerful Abhay family of Khong Island) at Phou Khao Khouai, just north of Vientiane. Other Lords of the Trade are Prince Boun Oum of Southern Laos, and the Sanaikone family, called the "Rockefellers of Laos." Phoui Sanaikone, the clan patriarch, headed a U.S.-backed coup in 1959 and is presently President of the National Assembly. Two other Sanaikonones are deputies in the Assembly, two are generals (one is Chief of Staff for Rathikoune), one is Minister of Public Work, and a host of others are to be found at lower levels of the political, military and civil service structure. And the Sanaikonones' aide, Vecha Akhat, leases planes and pilots from Taiwan for paramilitary operations which lend themselves easily to commerce with opium-growing tribespeople. But the opium trade is popular with the rest of the elite, who rent RLG aircraft or create fly-by-night airlines (such as Laos Air Charter or Lao United Airlines) to do their own direct dealing.

Control of the opium trade has not always been in the hands of the Lao elite, although the U.S. has been at least peripherally involved in who the beneficiaries were since John Foster Dulles's famous 1954 Commitment to maintain an anti-communist Laos. The major source of the opium in Laos has always been the Meo growers, who were selected by the CIA as its counterinsurgency bulwark against the Pathet Lao guerrillas. The Meos' mountain bastion is Long Cheng, a secret base 80 miles northeast of Vientiane, built by the CIA during the 1962 Geneva Accords period. By 1964 Long Cheng's population was nearly 50,000, comprised largely of refugees who had come to escape the war and who were kept busy growing poppies in the hills surrounding the base.

The secrecy surrounding Long Cheng has hidden the trade from reporters. But security has not been complete: Carl Strock reported in the January 30 *Far Eastern Economic Review*, "Over the years eight journalists, including myself, have slipped into Long Cheng and have seen American crews loading T-28 bombers while armed CIA agents chatted with uniformed Thai soldiers and piles of raw opium stood for sale in the market (a kilo for \$52). It's old hat by now, but Long Cheng is still so secret that in the past year both the U.S. embassy press attache and the director of USAID's training center were denied clearance to visit the mountain redoubt." The CIA not only protects the opium in Long Cheng and various other pick-up points, but also gives clearance and protection to opium-laden aircraft flying out.

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Struggle of the BLACK GI's in West Germany

Historically, Black GI's have been used as pawns and mercenaries to protect the interests of the U.S. imperialists. Imperialists are those who control the wealth and power of the U.S. Empire and benefit from wars of aggression. Black people in the military have never benefited, not even their own freedom. The only token that they received was oppression under the slave master's whip and the agonizing sting of arrogant white racism.

Out of approximately 150,000 U.S. imperialist troops in West Germany, there are approximately 80,000 who are Black. Isolated from their communities, families or friends, they are forced to live under a system of institutionalized racism. The bulk of Black GI's are placed in infantry out-fits, where they are forced to fight in wars such as the one in Vietnam. Discrimination in promotions, duty assignments and KuKlux Klan activities, are just a few manifestations of racism in

the U.S. military. In Feb. 1971, brother Robert Powell, a Black GI, was found dead at the bottom of a stairwell in one of the troop billets. This atrocious crime was immediately suppressed by U.S. Army officials. It was published later in the mass media, that brother Powell had been drunk and had accidentally fell down a flight of stairs. This lie was immediately rejected by the brothers within the unit, and they demanded a full investigation. The investigation was denied by the Commanding Officer. It was only when the brothers began to tear down the billets to move on racist military pigs, that this investigation was granted. One month later, it was reported that brother Powell's death resulted from a beating by a mob of white racists. In a vain attempt to cover up the vicious acts of white racism, U.S. Army officials use various methods as smokescreens. The pigs in the military have established Race Relations Committees and Afro-American Study Groups, which are designed to make Black GI's believe that the problems lie

not within the military structure, but with a few individuals. These programs advocate peaceful co-existence with racism and non-violent actions. The pigs most recent farce, was the use of Negro lackies and puppets of the power structure, to deter the revolutionary fervor of the Black GI's. Nathaniel R. Jones, of the N.A.A.C.P., lead a delegation to West Germany to investigate the rising tide of racial oppression and exploitation that exists in the military bases. However, in his report to the American people, he declared that the military judicial system was fair, compared to racial discrimination in other fields. This is entirely untrue. Black GI's are being railroaded through the military courts daily. Out of all the military stockades and prisons that exist, 85 to 95 percent are filled with Black political prisoners. And the conditions of these stockades can be compared with the conditions of the prisons and concentration camps in Babylon.

The U.S. military, like the decadent American society that produced it, is confronted with universal rebellion. Black GI's in West Germany clearly understand that NATO and the U.S. Armed Forces, are skillfully designed to protect the interest of the U.S. imperialist and are used to suppress and destroy wars of national liberation. Adhering to the teachings of Brother Malcolm X and the revolutionary principles put forth by the Black Panther Party, Black GI's have become actively involved in destroying the machinery that enslaves the world. In May 1970, a revolutionary cell of Black GI's launched a grenade attack against racist military pigs who were drinking coffee in a mess hall. Recently, revolutionary cells in the military, have been engaged in liberating technical equipment, arson, and sabotaging war machinery. These revolutionary actions will be accelerated as the liberation struggle in Babylon (as well as in the military), moves to a higher level. Above all, the Black GI's in West Germany are demanding exemption from military service, freedom of all political prisoners and prisoners of war, and freedom and self-determination for all the communities of the world. They have pledged themselves to move against the evils of capitalism, imperialism, and racism, by any means necessary. With the battle cry of ORGANIZE, EDUCATE, SABOTAGE AND DESTROY, the Black GI's within the U.S. military will surely help bring freedom and liberation to the peoples of the world.

Douglas Poe
Black Panther Party
International Section





MESSAGE TO AFRO-AMERICANS

The struggle being waged by our Afro-American brothers is a struggle that is very important to us because it is being carried out in the very citadel of Imperialism. In the course of this century American Imperialism has become the policeman of the world. Not one day passes without some corner of the world being agressed upon, either directly or indirectly, by the United States Imperialists. But the blows that we strike against American Imperialism in the Congo, in Vietnam, in Laos, in Cambodia, or in Chile, these blows cannot have the same impact that the blows that the Afro-American people can strike against American Imperialism on its own soil. Therefore the Afro-Americans, who at this time constitute the essential force in the struggle against American Imperialism in the United States must understand that they have a historical task to carry out in the process of liberating the world. They must fight not only to liberate themselves, but their struggle aids humanity in destroying the world policeman that is the United States. Therefore, to these comrades in struggle, the Congolese Workers Party says: You have an historic mission to accomplish. And the liberation of the world depends in large part on the determination and the combativity you show in responding to the violence of the imperialists with revolutionary violence.

When we were speaking a while ago, the Comrade in Charge of Organization said: "Violence is present in all societies." And what we cannot understand is how Afro-Americans, who will employ violence in the cause of American Imperialism cannot employ violence for their own liberation. We cannot understand how the Afro-American people can sit inside the United States and sing hymns when their daughters are being burned, their children killed, their churches bombed, and their people being lynched. Therefore, the message that we have is that our Afro-American Comrades

must understand that violence is not only reserved for the oppressed, but that the oppressed people who have been subjected to violence for thousands of years can liberate themselves from oppression only through violence. There is no other way.

I will say again that, Comrades, we must fight for our dignity as men because the essential fact is not that we are black. The essential fact is that we are men. And in Africa we are struggling against colonialism to recover, to regain our manhood. And we think that your struggle is no different from ours and that you must struggle to regain your dignity as men. Color, like size, like the dimension of an individual are secondary qualities which differentiate us; the essential quality is that we are men.

And we also say to our Comrades who are fighting in the citadel of imperialism that our experience has shown that nationalism can progress into a reactionary phenomenon. So we have Mr. Tshombe, who was born in Africa, but his class position does not distinguish him in any way from Salazar or Franco or any other European or American reactionary. Therefore to speak of nationalism in terms of Tshombe, we cannot see what might result from this sort of nationalism. The nationalism of a man like Tshombe could not result in anything of any value for the masses of the people. And we also know that there are Uncle Toms in the United States who are nationalists, but we know that their nationalism does not result in anything worthwhile for the vast majority of Afro-Americans. Therefore, comrades, never forget that all society is divided into classes. And that men react in terms of their class position. And that color means little; the most important thing is the class position.

One can have a correct class position and not act correctly because ideologically one has been tricked or bought out and follows the line of the class enemy. This is why we think it is

important to clarify the ideological problem on the level of the black community so that the masses of the people will know who is their enemy and who is their friend. It's not a matter of defining friends and enemies by word, but a matter of knowing who can support action when times are hard, we're not talking about support growing out of some emotion or other, but the point is to make the distinction between the friends and the enemies of the black people in the United States itself and we think that the masses of the people are sufficiently intelligent to distinguish their friends from their enemies and to avoid doing that which will assist the enemy and distress the revolutionaries.

Therefore, the message we are sending is a message of solidarity, of friendship, but also of combat. Because we know that the imperialists have forced violence upon us, we certainly would have liked to gain our independence non-violently, but, alas, once violence was imposed there was no alternative but to take up arms and regain our freedom, because a people who will not pick up arms to fight for their liberty are worth no more than to remain as slaves.

If we can recover our dignity as men, we shouldn't hesitate to pick up guns and use them against those who impose violence upon us, namely the imperialists and the reactionaries.

ALL POWER TO THE PEOPLE

**The First Secretary
of the
Congolese Workers
Party - Claude Ndalla**

7 POLITICAL HISTORY OF THE CONGO

In the year 1482, Portuguese adventurers landed at the mouth of the Congo River. Once there, they came into contact with two highly developed Bantu Empires. In the north, they found the Kingdom of Loango, which makes up what is the present day Peoples' Republic of the Congo, and in the south there was the fabulous Mani-Congo kingdom that extended down into what is now Angola.

After that initial contact, the Portuguese proceeded to organize raiding parties to attack the villages and kidnap its healthiest inhabitants who were then forcibly taken aboard the Portuguese slave ships and sold in the slave markets of the West Indies. The Portuguese slave traders were followed by the Spanish, then the Dutch, and the English. The result of their barbarous and inhuman activities was the total decimation of hundreds of African villages in that region, the disruption of cultural patterns, and the slaughter of countless human beings. Many of the Africans stolen from this area were to eventually end up in what is now the U.S.A.

The termination of the West African slave trade in the 19th century, however, did not mean that the people of the Congo were freed from exploitation and oppression. For as a result of the infamous Berlin Conference (1885 - 1886) the French gained control of the region...and established a colonial administration, which was based upon the unbridled plunder of that regions natural and human resources.

By 1960, the relentless agitation for independence and the numerous wars fought to attain that cherished ideal in the colonies and the domestic crisis that was threatening to topple the ruling classes in the various colonial and imperialist countries, particularly France, forced that nation to extend independence to a number of its African colonies. Among those was the Congo (Brazzaville).



The French "Tri Color" was taken down and the new flag of the Congo was hoisted in its place. The National Anthem was no longer the "La Marseillaise" for the new Republic had its own. The French colonial administrators were recalled to Paris and the members of the Congo National bourgeoisie assumed their vacated seats...but aside from these external changes...business went on as usual...Why?...The answer is to be found in the law of social and historical development that dictates that "Whoever controls the economics of a nation, in the final analysis controls its politics".

...The French had no intention of granting total independence to the colonies...but they realized that the illusion of such had to be created...and that is precisely what they did...handpicked and carefully chosen representatives of the Congolese national bourgeoisie were placed in the positions

of governmental administration but the French still ran the economics of the nation. Moreover the national bourgeoisie of the Congo possessed interests that were the same as those of the bourgeoisie in France...all of which were diametrically opposed to the true needs and desires of the Congolese masses.

The first President as a "priest" named Fulbert Youlou, whose regime was notorious for its corruption and eagerness to accommodate and assist the French in their voracious pillage of the people and the land.

In 1963, revolutionary trade unionists and other progressive groups led the people in a three day strike that brought about the collapse of the Youlou regime...now in a desperate attempt to defuse the revolutionary fervor of the people, block the true revolutionaries from coming to power and prevent the nation from becoming socialist. Alphonse





PRESIDENT OF THE PEOPLES REPUBLIC OF THE CONGO - MARIEN NGOURBI

Massamba Debat ripped off the presidential seat.

Debat by no means a socialist was however pressured by the revolutionaries into making certain concessions. He mistakenly believed that he could buy off the revolutionaries and avoid an open confrontation with them by doing this. The revolutionaries led by Claude Ndalla, were not about to be deluded, for they realized that only a government based on the principles of scientific socialism could produce the type of society that their people needed in order to prosper and they were determined to make this goal into a reality.

These Marxist-Leninist revolutionaries went into the streets of Brazzaville and organized the youth into a powerful and dedicated revolutionary force. They conducted intensive political education amongst the masses of the people and also in the military.

Meanwhile, the true nature of Debat was becoming more and more clear as he became increasingly reactionary in foreign policy and repressive towards his political opponents at home.

In 1968, Debat decided to launch an all out attack upon his political opposition and establish a dictatorship...he solidified his ties with the French neo-colonialistic imperialists, arrested (wholesale) members of the opposition, dissolved the national assembly and the politburo, and imprisoned paratrooper captain, Marien Ngouabi, a revolutionary. He then declared himself in total control of the government. "It was at that point that all hell broke loose.

...The revolutionary youth organization and the military moved in unison, along with the masses against the reactionary regime of Debat...after several convulsive months the Debat government collapsed.

Paratrooper captain Marien Ngouabi, was made president of the national council of the revolution. The political prisoners were released...And then on December 31, 1969, the Congo was declared a Peoples' Republic (Socialist state based on the principles of Marxist-Leninism.)

The capitalist press tried to play this historic event down, giving it as little coverage as possible, and along with that they immediately set into motion their plans to overthrow the new government. The mere thought of a true socialist state in Black Africa was too much for the capitalists to bear.

In April of 1970, soldiers from the reactionary and neo-colonized nation of Congo (Kinshasa) headed by arch bootlicker Mobutu, invaded Congo (Brazzaville), seized the radio station and issued a call to the Congolese people to overthrow their government. Instead of complying with the wishes of these reactionary invaders, the Congolese people rallied around the revolutionary forces of the government and helped to wipe out the invaders.

Since the inception of the Marxist-Leninist, socialist government, wide spread nationalization - that is, the reclaiming of property that originally belonged to the Congolese people and was stolen from them by the French - has been carried out. Guerrilla and training camps for a number of revolutionary organizations that are fighting to liberate their countries from the oppressive grip of colonialism and neo-colonialism, have been set up. Extensive political education has, and is, being conducted amongst the masses of people. There has been established a revolutionary Women's Union, among many other positive moves.

The people of the Congo (Brazzaville) are fully aware of the fact that their nation will never be totally free until the last colonialist, neo-colonialist, and imperialist is driven from the continent of Africa and the face of planet earth. They also know that they are under constant threat of invasion from the imperialists and/or their lackeys, and they are prepared to deal with that eventuality, for the people are armed.

ALL POWER TO THE PEOPLE
Michael "Cetawayo" Tabor

WORKERS MARCH IN THE MAYDAY PARADE



'AFTER BROTHER MALCOLM



Malcolm X, as far as Afro-America is concerned, is the father of revolutionary black nationalism. After he separated from the Nation of Islam and repudiated the leadership of Elijah Muhammad, Malcolm came to Africa, and he travelled all over the continent. Egypt, Ethiopia, Tanzania, Ghana, Nigeria, the Ivory Coast, were all stops on his itinerary. The black world burst fully upon him during this sojourn. He was no longer blocked by the twisted Islamic world view of Elijah Muhammad. Also, Malcolm was in the great need of reshaping his perspective in order to stand upon his own authority, his own authenticity as an independent leadership figure, because up to that time all that he said and taught was attributed to Elijah Muhammad.

Malcolm achieved the historic task of connecting the Afro-American struggle for national liberation with the national liberation and revolutionary struggles of Africa. He was limited, however, by the objective conditions existing in Africa at that time. The high point of action in Africa, at that time, was the sheer achievement of national independence, and the Organization of African Unity marked the apex in the consolidation of organizational forms. No qualitative estimate of the array of African regimes seemed pertinent, except to the far sighted. No distinction was made between revolutionaries and lackies, actual or potential, and the united front concept reigned supreme.



Malcolm was greatly inspired and influenced by the united front concept, and he strove to adapt it to the American scene. He formulated this idea in the concept of the Organization of Afro-American Unity, which was to be a microcosm of the OAU - Organization of African Unity. This was his guiding image. The idea of an Organization of Afro-American Unity excited American militants because they could see the vanguard relationship and even the potential structural relationship between the OAU and the OAAU. And even at that very primary level of development of

the African Revolution, it was very exciting and informative to begin visualizing the Afro-American struggle as being both structured and structurally connected to the African Revolution. Also, everything that Malcolm did at this stage was guided by his major idea of internationalizing the Afro-American struggle by shifting the focus from Civil Rights to Human Rights.

Afro-Americans, following the new direction of Malcolm X, became Africanized overnight. Malcolm taught us many things. He, more than any other single influence, raised our consciousness to a level where we became even more directly prouder of Africa and our African ancestry and heritage. We became more directly connected with Africa. Malcolm emphasized that we must resort to armed struggle and fight for our freedom.

When Malcolm was assassinated, a very important synthesis and unity which he symbolized and which he made possible, was gone. And the streams which he had pulled together began to diverge. Those who could not relate to Malcolm's message about the utility of the gun but who could relate very heavily to his message about African Culture and Afro-American people taking an African culture and emphasizing their African roots, took advantage of his death as yielding a favorable moment to reject what he said about the gun while raising high the banner of African culture.

When Malcolm was alive, he inflamed and inspired many people and he also frightened many people. He inspired them by calling their attention again to their Africaness. Many people could relate to that and united around it, but when he talked about the gun the crowd thinned out and he became, once again, "the controversial Malcolm X" or "the enigmatic Malcolm X". Many people were just afraid of the whole subject of guns in the hands of blacks. This was very clear, and this was the part of what Malcolm was talking about that they could not relate to.

But Malcolm was so strong that even though these people did not relate to the gun, they maintained their silence, would not reject it or condemn its use—until after Malcolm was murdered. Malcolm's death left the door open for the public repudiation of that part of his teachings that had already been privately rejected... Now people felt free to select the part of Malcolm that they related to and rationalize the rest away.

So that it was from the death of Malcolm that two large streams began to distinguish themselves and we can see how the Cultural Nationalists split away from what Malcolm had called Revolutionary Black Nationalism. At first the split was very minute, wasn't glaring,

and wasn't antagonistic. But the Cultural Nationalist tendency became more and more of a rightist tendency and the revolutionary black nationalist line moved further and further to the left, so that there was a gap created, sort of a forked formation, where the cultural nationalists went deeper and deeper off into cultural nationalism and the revolutionary became

more and more involved with the gun.

At that time, it was not easy to see the mistake involved or exactly where the contradiction lay and just what to do to resolve it. We understood very clearly the contradiction between ourselves and the cultural nationalist. We knew what it was about the cultural nationalists that we didn't like. We could relate to African culture. We incorporated it into our beings. We had no hangups about that. But we even stopped wearing dashikis and emphasizing our Africaness as part of our struggle against the cultural nationalists who had turned African culture into either a fetish or a marketable commodity, and at the same time completely repudiating the gun. We wanted to call peoples' attention to the gun. So we became extremely related to the gun in a dialectical contradiction with the cultural nationalists who became extremely and totally wrapped up in African culture.

Looking back objectively, we can see that both of these directions flowing from the heritage of Malcolm X contained incorrect elements and attitudes. Both were narrow interpretations and emphasis of what Malcolm was talking about.

This is why we think that returning to Africa, to The Congo, will help to unite the Afro-American liberation struggle stronger than it has ever been united before. We will be able to regain the unity and momentum which we possessed when Malcolm X was alive. To regain that synthesis between the cultural aspects of our Africaness and the revolutionary aspects, because as the revolutionary black nationalist line developed, those who were revolutionary black nationalists went through many changes and one very important thing which many of them did, particularly those who went on to build the Black Panther Party, was to become ideological, adopting the Marxist-Leninism and the other aspects of our African connectedness were definitely downgraded, as a part of our struggle with the cultural nationalists. Now we can see that we got carried away, that some of what we did was incorrect. Perhaps that was all we could do at that time, given the conditions and what we had to work with, but still we can see how it was negative and not the best that could have been done or that should have been done.

Returning to The Congo, and finding



here in the Congo a revolutionary Marxist-Leninist state, with a Marxist-Leninist Party, and a Peoples Army built along the lines discovered for the formation of a true Peoples' Republic, to deal with safeguarding the construction of a Socialist Society from both the internal and external enemies. This, we see very clearly, will have a profound effect of hurrying the Afro-American liberation struggle onto a higher level, making possible an unprecedentedly tighter unity. The whole divergence between the cultural nationalists and the revolutionary black nationalists, in the first place, was based directly on the question of how do we relate to Africa. And the divergence was only possible because Africa was not speaking for itself, or that it spoke with so many voices that much confusion resulted in selecting which voice to listen to. One could refer to Africa and make Africa say anything that one was seeking to prove. Ideologically, Africa was up for grabs.

We recall the host of State Department-CIA niggers, led by James Farmer, who were sent to Africa in Malcolm's footsteps in order to destroy the effect that he was having, to dilute if not destroy his impact. Many Uncle Toms toured Africa, covering the continent in a bootlicking orgy of apologetics, dissemination all kinds of contradictory bullshit misinformation that actually befuddled many Africans as to just who Afro-Americans were all about. The situation was very difficult then because Malcolm was almost a lone one. He did not have a well formed and well informed cadre to back him up, to help focus the attention of the people on his message. But even without such a cadre and even with all the opposition of the Pig Media and the bootlicking back bourgeois media and all the confusion and misunderstanding, Malcolm was still able to have a colossal impact upon the psyches of black people in Babylon, and he turned Afro-America around.

But today, we have a situation where we have party cadre and many other black people who have already gone through the process of regaining their consciousness of their African heritage. At the same time, the revolutionary arm of Afro-American liberation struggle between the cultural freaks and those who relate primarily to the gun. The cultural nationalists refused to understand that "political power grows out of the barrel of a gun", and this is precisely why it was necessary to wage such hard and uncompromising struggle against them.

But now a loud voice has risen from the heart of Africa, from the Congo, speaking about a revolutionary Marxist-Leninist state. Not just speaking

about it but having actually achieved the consolidation, establishment, and promulgation of the Peoples' Republic of the Congo under the leadership of President Marien Ngouabi. The historical fact of the existence of a Marxist-Leninist nation in Africa destroys all arguments supporting the perpetuation of the contradiction between the revolutionary black nationalists and the cultural nationalist, which for several years has bottled up and stifled an unestimated amount of revolutionary energy. This energy must again burst forth, on a higher level of consciousness, with cadre already committed to ideology, but firmly rooted in our African heritage and identity. We now have an African mode, The Peoples' Republic of the Congo, which is a black nation with a Marxist-Leninist state. All arguments over the synthesis of our history, our culture, and Marxism-Leninism can now be dealt with

objectively, because we have an example of where this has already been done successfully.

It is very beautiful that this has been done in the Congo, in the heart of Africa. Of all words, phrases, and statements connected with Africa, even more than the word 'Africa' itself, the word "CONGO" sets off some very deep vibrations in black hearts, in black souls, in black minds.

I think that encountering the Peoples' Republic of the Congo will enable us once again to call upon our source of strength, our history, and all our cultural aspects—but this time focused into a revolutionary context, for there will be no distinction between our revolutionary necessities and our cultural heritage. I think that's right on. I think that's fantastic, and I think it's true.

by Eldridge Cleaver





Congolese guerrilla



revolutionary women



in portugese Cabinda

CONGO
BRAZZ



D
ZAVILLE



president Nguobi



workers on Mayday



Cabindese guerilla

The Number One Problem In Africa Today: NEO-COLONIALISM

The major problem in Africa today is not the problem of Colonialism in the old sense of the word but the new form of neo-colonialism by which the same old savonmasters seek to continue their same old game of exploitation and oppression but using new methods. Instead of occupying African territory outright and openly in the manner of invaders occupying conquered territory, the game of neo-colonialism uses black puppets such as Mobutu, in the Congo, Senghor in Senegal, and Bokassa in the Ivory Coast.

What the bloodsucking imperialists have wanted all along is a free hand in exploiting the riches of the oppressed peoples' lands. Finding it impossible and too costly, both politically and militarily, to continue maintaining direct control of Africa, the imperialists came to rely more and more upon their puppets, and they found that these dedicated lackies are able to get the job done for them. They are still able to drain off the fabulous riches of Africa and thereby continue to enjoy a life of luxury and splendor in the mother country at the expense of Africa.

There is no country in Africa that has an independent economy. Those that are not in the clutches of the Western imperialists are dependent either upon the Soviet Union or China. The monopoly which these developed countries have on technology is the key means through which they are able to control the economies of African countries. Also, by blocking their products on the world market, the imperialists are able to force Third World countries to their knees, thus forcing them to capitulate to their economic demands.

By far, the Socialist countries offer the most favorable terms and conditions for the aid that they give to Third World countries, but when it comes to Africa, we again find that the black man is at the bottom of the list, receiving far less than the amount of aid that they need in order to develop independent economies.

This is why what is now happening in the Peoples' Republic of the Congo is so important. By choosing Socialism as the form of society and Marxism-Leninism for its ideology, the Peoples' Republic of the Congo has challenged the imperialists to a showdown. The government of President Marien Ngouabi has declared war upon neo-colonialism. Backed up by a strong, closely united party, The Congolese Workers' Party, a powerful Peoples' Army, and with the masses of the people armed and organized into a Peoples' Militia, the Congo is on firm, solid ground. It would take a major military invasion from outside, using a scorched earth policy, to overturn what the courageous Congolese revolutionaries have achieved.

Putting their theory into practice, the Congolese Marxist Leninists have started nationalizing all of the foreign-owned enterprises in their country. This has brought on a crisis between the Peoples' Republic of the Congo and all imperialist countries. But the Congo has reached the point of no-return. There is no turning back for the Congo. This is why Afro-Americans, in their own struggle for liberation, can look upon the Congo as a true, reliable ally in the struggle, for the number one enemy facing the Peoples' Republic of the Congo is the United States of America.



The United States is the chief enemy of freedom and liberation in Africa, just as in all parts of the world. The United States is the main exploiter in Africa, even though most of this exploitation is done indirectly, through the control which the U.S. has over all the other Western imperialist countries. On this world scale, France, England, South Africa, Southern Rhodesia, and Portugal are all puppets of U.S. imperialism. Through its rich supply

of finance capital, and through its controlling investment interests in the economies of other Western countries, the U.S. imperialists are actually at the head of an international imperialist empire. That is why we can say that Portugal, for instance, is a puppet colonial power, totally dependent upon U.S. arms and money, funneled to it through NATO. Without this backing from the U.S., Portugal would have to apply to the United Nations or the Red Cross for Welfare Relief.

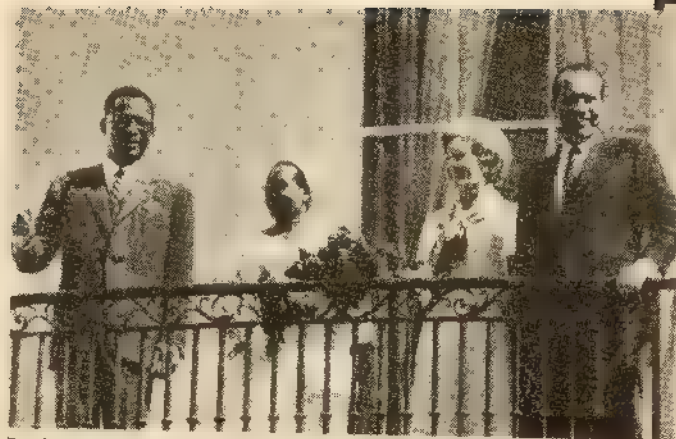
Eldridge Cleaver



MEMBERS OF DELEGATION TO CONGO-BRAZAVILLE - (LEFT TO RIGHT) ELDRIDGE CLEAVER, KATHLEEN CLEAVER, CORRADE ORABONDE (VICE PRES. OF THE CONGOLESE YOUTH ORGANIZATION), DENISE OLIVER & MICHAEL "CELESTINE" TAYLOR. AT THE MARRIAGE CELEBRATIONS, WITH OTHER REPRESENTATIVES OF LIBERATION STRUGGLES & SOVIET NATIONS.



President L.L. Gen. J. D. Mobutu and President Richard M. Nixon during the playing of the U.S. National Anthem.



President and Mrs. Mobutu and President and Mrs. Nixon on the balcony of the White House on the occasion of the State Visit to Washington, D.C. August 4, 1970.

AFRO- AMERICA & THE CONGO

The establishment of reactionary bourgeois regimes throughout black Africa, on the one hand, and the continued domination of large sections of the continent by white racist regimes, such as in South Africa, Southern Rhodesia, South West Africa, Angola, Mozambique, Guinea Bissau, on the other hand, stopped the forward march of the black man in Africa and also exerted a breaking effect on the liberation struggles of black people throughout the world.

Beginning with the brutal heartbreaking political murder of Patrice Lumumba, accompanied by the rise of Tshombe and Mobutu in the Congo, and the overthrow of Nkrumah in Ghana, and the

bewildering succession of reactionary coups d'etat in Africa, the magnetic attraction which the independent African states exercised upon Afro-Americans faded away. Not even Jomo Kenyatta, the Burning Spear wrongly associated with the inspiring Mau Mau of Kenya, any longer had magic in his image as far as Afro-Americans were concerned.

We have paid dearly in lives, riches, and precious lost time for this situation. But the tide of history has again turned in Africa. December 31, 1969, the founding date of the Peoples' Republic of the Congo was secret. What really has been going on in the Congo has been hidden from us.

What the Soviet Union meant to Europe, what China meant to Asia, and what Cuba meant to Latin America, the Peoples' Republic of the Congo means to Africa and to black people everywhere. For many years now, the Soviet Union, China, and Cuba have provided centers of

peoples' power under the red banner of Socialism and Marxism-Leninism in Europe, Asia, and Latin America. Now for the first time in history, Africa and the Black World have such a center of peoples' power. And this center of peoples' power is destined to exercise the same kind of influence upon Africa and black people as the other centers did in their parts of the world and upon their peoples.

Our revolutionary brothers and sisters in the Peoples' Republic of the Congo have stretched out their hands to Afro-America. We must reciprocate. We must firmly lock hands with the Congo, because the hour is at hand and the danger is real. Across the Congo River, in Congo-Kinshasa, the United States of America is trying by every means to overthrow the young Socialist regime in the Peoples' Republic of the Congo. Congo Kinshasa, under the bootlicking control of Mobutu, the worthy successor of Tshombe, is the main base for the operations of CIA against the best interest of Black Africa. There are thousands of American troops stationed in Congo-Kinshasa at this very moment, and many of them are specially recruited black soldiers, mercenaries, who learned their murderous art in Vietnam. Not a day goes by that hostile acts, originating in Mobutu's Congo, are carried out against the Peoples' Republic of the Congo. And American Military bases there are like death poised and armed, ready to strike a fatal blow at a moment's notice.

In addition, the Arch Racist-fascist Imperialist of the 20th Century, Richard Nixon, has pledged the support of the U.S. government to maintain the white racists in power in South Africa and Southern Rhodesia, and he is bankrolling and arming Portugal in its vicious war to stamp out the liberation movements in Angola, Mozambique, and Guinea Bissau. Through the machinery of NATO, gigantic supplies of modern weapons are

poured into Africa, into the hands of the racists and the puppets, to be used against the forces of freedom.

It is the intent of the Nixon clique, in league with the other imperialist and colonial governments of the West, to keep Africa and the black people locked in the clutches of neo-colonialism. They intend to accomplish this evil scheme by any means necessary. They have already been hard at work at just this for many years. The meaning of this evil scheme must be crystal clear to Afro-Americans, because whatever the fate of Africa, Afro-Americans will share it. There are no two ways about that. It has always been true.

So we must proclaim our solidarity with the African revolutionaries, particularly joining hands with our Congolese brothers and sisters. We must not sit idly by and watch the white racist-imperialist American government hand in hand with the French, the British, the Belgian, the South African, the Portuguese, and the Israelis, shackle Africa and the Black man in chains once again. **HANDS OFF THE CONGO** must become our battle cry, and we must put it into practice. We must move to help the Congo smash the plots hatched against it by the imperialist in their move to lock the Congo down again by using neo-colonialist techniques. In so doing, we will at the same time be striking a blow for our own freedom, because the enemy is one and the same.

We must **DEMAND** that the United States withdraw all of its troops from Congo-Kinshasa and cease all military aid to the reactionary Mobutu regime!

We must **DEMAND** that the United States and all other imperialist countries stop their hostile economic acts against the Peoples' Republic of the Congo!

by Eldridge Cleaver





CRY O MY BELOVED BROTHER

Patrice Lumumba September 1959

O black man, human livestock since thousands of years
Your ashes scattered to all the winds of heaven
And you formerly built the funeral temples
Where the executioners sleep an eternal rest
Persecuted and hunted, chased from your villages
Vanquished in battle by the law of the stronger

In these barbaric centuries of kidnapping and carnage
Signifying for you slavery or death
You hid yourself in these deep forests
Where the other death lies in wait under its feverish mask
Under the tooth of the cat, or in the cold and vice
Embrace of the serpent, crushing you alive by its lie

And then the white man came, more sly, more tricky and rapacious
Who exchanged your gold for trinkets,
Raping your women, intoxicating your warriors,
Parking your boys and girls in his boats
The tom tom buzzing (pulsating) from village to village
Carrying the mourning far away, sowing the dissarray,
Saying the grand depart for the far away shores
Where cotton is God and the dollar King
Condemned to forced labor, as a beast of burden
From dawn to dusk under a sun of fire
To make you forget that you were a man
They taught you to chant the praises of God
And these diverse hymns putting rhythm to your Calvary
Gave you hope in a better world
But in your human creature's heart, you hardly asked for
Anything but your right to live and your part of happiness.
Seated around the fire, eyes full of dreams and anguish
Singing the chants telling your blues
Sometimes also, joyous, whenever the sap rises
You danced wildly, in the moistness of night
And that's what bursts forth magnificent!

Sensual and virile like a voice of bronze
Issue of your misery your power of music
Jazz today admired in the world
Forcing the respect of the white man
Telling him on high that henceforth
This country is no longer his as in the old times
Thus, you have permitted your race brothers
To lift their heads again and face again
The happy future which promises deliverly
The banks of the great river, full of promises
Are yours from now on (henceforth yours)
The earbuds and all its riches
Are henceforth yours (yours from now on) — — —
And up high, the sun of fire in a colorless sky
Its heat's ransacking your sadness
Its flaming rays drying forever
The tears that ran from your ancestors
Martyred by their tyrannical masters.
On this soil that you still defend
And you will make the Congo one nation free and happy,
The center of this gigantic Black Africa





TO HAROLD RUSSELL

I used to lie beside you
in my bed high in the air
your gun on the pillow
one arm across my back
one finger curled next to
the trigger
of your nine milimete,
and we would laugh
and dream of after
the revolution
we spent hours together
teaching each other
you taught me to break down your piece
and I taught you dialectics
you laughed at me
and told me I could
only handle a 22
and called you a chauvinist
we talked of Caudrea
I said I didn't have the time
and then I left
to go to the Congo
and from the heart of Africa
I read the news of your
murder by the pigs
and the next night
of the body I once
held in my arms
was a picture in the
new Amsterdam news
of a young man
twenty
shot point blank
by a pig
you always used to say
that they would never
put you inside a prison again
you were right
for now no prison can ever touch you
for you are inside me
and all of our comrades
and we will live
to follow your example
you moved to rid the world
of the dope-dealing scum
that infect our community
and you took a pig with you
when you left
and all our children
that are not yet born
will one day inherit
the world you left behind
fighting and dying
to create

Dennis Oliver

REVOLUTIONARY JUSTICE

I stood silently and watched
While the two of New York's Swinest
Strumped and Stamped upon the
neck
of my brother Michael Glass
I went home and thought and tried
in vain to rationalize
The senseless brutal killing
He was shoplifting, he'd broken the law
I told myself in my hour of woe
Then it came to me he was trying
to survive and for this he was brutalized
Michael was killed for some merchandise
Property is worth more than life?

I have no property, I only have life. That all I have to cherish

This I realized

Michael was murdered for some property

What makes Michael different from me? Just like he died I could die to.

This joined me into action

Self-preservation is the first law
of nature. Protection is what I needProtection for me, my home,
my family. Someone said a long time ago that the only solution is
revolution. I didn't see it then. Now I see and understand the concept
of revolutionary justiceSo I went out and got a gun to bring the point across
For every blow he makes against the people he will met with three
from the staccato of machine gun fire and revolutionary justice

100,000 RANSOM

17

Third World Womens Alliance
346 West 20th St
New York, N.Y. 100.1

July 20, 1971 For Immediate Release

On Monday, July 19 Kisha Shakur a member of Third World Womens Alliance who is seven months pregnant, was taken into custody by a special squad of detectives while at the Bronx Supreme Court, Part 14, attending a hearing as a spectator in a case involving Richard Dharuba Moore, Edward Jamal Josephs, and Irving "Butch" Mason. Kisha is the wife of Richard Moore.

As she was leaving the courtroom with the wives of the other defendants, a gang of badly detested detectives surrounded the women waving little orange scraps of paper in their faces which they claimed were subpoenas. They propelled the women along the hall in a rough manner and pushed them into a room full of "officers of the law."

At this point the sisters asked if they were under arrest and were told no, but they were blocked from leaving. Attorney Robert Bloom was present and when Kisha was removed from the room, he accompanied her. The rest of the women were detained for about one hour, and then informed that Kisha had been taken to 100 Center Street in Manhattan for further questioning.

Several hours later, after futile attempts to locate her, we were informed that Kisha Shakur was being held as a "material witness" in the case of the State of New York against Richard Moore, who is being accused of participating in the machine gunning of two of D.A. Hogan's detectives by the underground organization Revolutionary Justice.

Kisha is being held as a "material witness" for \$100,000, although she is allegedly not under arrest. The District Attorney had requested a quarter of a million dollars in bail.

Kisha is being held virtually incommunicado in the Civil Jail where there are no facilities for the proper medical attention for pregnant women.

The Third World Womens Alliance is sick and tired of the gestapo tactics by so-called justice officials. These actions are outrageous on several levels.

The police claim that Kisha was present during conversations about the machine gunning of police officers and that she "typed certain notes to the New York Times and radio station WLIB."

Furthermore, the D.A.'s office requested this astronomical bail because they claim that "efforts by the police to contact and question her about the incident have been fruitless." This statement is a blatant lie. Kisha has been

harrassed for the past month and a half on a daily basis by both the FBI and the local police department in response to their many visits to her home, her place of work, and her parent's home. Kisha contacted the FBI through a lawyer and made an appointment. But the FBI later canceled. The very fact that she was present in the courtroom is evidence that she was not avoiding questioning.

There is no legal precedent for setting such a high bail for a "material witness", a witness who has never been arrested and who was born and raised in New York, attended school and worked here.

The treatment accorded out Sister Kisha reeks of racism. Even while Leslie Bacon, in a similar case was simply detained in a hotel.

There has been a growing pattern of intimidation against Third World people across the country. This repression knows no sex barriers, as the cases of Lolita Lebron, Afeni Shakur, Joan Bird, Angela Davis and now Kisha Shakur, clearly show. We believe that this is a conscious

attempt on the part of the establishment to stifle the growing political activity of women who are fighting for fundamental change in a system that has kept their people poor and oppressed for so long.

We are calling upon all people in the interests of justice to demonstrate their opposition to these frame-ups and inhuman tactics. Kisha is not the first, and she won't be the last.

For information, please call 864-8951.

EDITORS NOTE... SISTER KISHA WAS
RELEASED JUST BEFORE WE WENT TO PRESS
BUT THE STORY IS IMPORTANT BECAUSE
THIS IS HAPPENING EVERYWHERE.....

FREE THESE THREE

THESE BROTHERS →
RICHARD "DHARUBA" MOORE
EDDIE "JAMAL" JOSEPHS
IRVING "BUTCH" MASON

ARE BEING CHARGED WITH
EVERY AVAILABLE MAJOR
CRIME:

THE MURDER OF SAM NAPIER

ARSON

ATTEMPTED MURDER

(HOGAN'S PIGS)
75 COUNTS ARMED ROBBERY

AND OTHER CHARGES

FULL STORY-NEXT ISSUE



Dharuba Butch Jamal

THE N.Y.C. PIG DEPARTMENT
IS NOW TRYING TO CLEAN HOUSE
BEFORE ELECTIONS. THEY HAVE TO
CHANGE THEIR PUBLIC IMAGE- THEY
ARE UNDER INVESTIGATION FOR
CORRUPTION AND THAT LOOKS BAD,
SO THEY NEED SCAPEGOATS TO
SHOW THE PEOPLE THAT THEY ARE
REALLY ON THE JOB.

DHARUBA, JAMAL + BUTCH MAKE PERFECT
SCAPEGOATS BECAUSE THEY ARE BLACK,
AND PANTHERS. WE DON'T WANT ANOTHER
2 YEAR CONSPIRACY CASE SO...
OFF THE COURTS + FREE THE BROTHERS

HELP DEFEND and SUPPORT Prisoners Of War

18

There is no prison, either on an island, in a city penitentiary or on a farm that is impregnable to the slyness the cleverness and the firing potential of the revolutionaries.

First and foremost, it is necessary to define for ourselves what is a political prisoner. Bobby Seale at the time of his incarceration made a very good analysis of the concept of political prisoners. "To be a revolutionary is to be an enemy of the state. To be jailed for the revolution is to be a political prisoner." Using this definition for political prisoners, we can only conclude, that everyone in jail for moving in a revolutionary manner against the established order is a political prisoner.

In every prison across Babylon you will find housed political prisoners. What we are going to be doing is mobilizing the forces across Babylon to liberate political prisoners. I will not be so hypocritical as to sit here and tell you that I relate to the courts, because I don't. I relate to "Offing the Courts", but until all the machinery necessary to do this is in motion, we must still support our sisters and brothers that are off into these so called penal institutions and rehabilitation centers.

Many groups work for the support of specific prisoners while others are forgotten. Interested people in the

community and on campuses and in high schools want to know what they can do to help other than going to rallies but have no guide lines on how to move on the situation. They are familiar with the names of a few widely supported political prisoners not knowing that almost every prison and jail in the country holds some righteous brother and sister who has given his or her life to the struggle for liberation. Babylon has a prison population of close to ten million people 80% of which are brothers and sisters from the Third World.

We are asking interested individuals and groups to contact us and to move on setting up solidarity and defense committees. If you have information about political prisoners in your area or are already working for the defense of a specific individual, please send us all the facts about him or her so that we can distribute it nationally.

The tentative structure for the National Committee for the Defense of Political Prisoners is thus:

A) National Coordinating Committee responsible for

- 1) Coordination of the work of individual defense committees and support groups

- 2) Making contacts with outside groups that work for specific political prisoners

- 3) Setting up support committees on campuses and in the communities

- 4) Developing fact sheets on political prisoners. Fact sheets include information on

- a) personal history
- b) charges and/or sentences
- c) mailing addresses of prisoners
- d) name and address of family
- e) name and address of lawyer
- f) handling case
- g) visiting hours
- h) list of prisoner's needs, money, literature, etc.

- 5) Raising money for legal defense

- 6) Contacting lawyers of prisoners, to establish working relationships

B) Local support of defense groups. Campuses and community functions:

- 1) putting out propaganda posters, leaflets, newsletters, tapes etc.

- 2) visiting prisoners

- 3) writing letters to prisoners

- 4) working with families

- 5) supplying commissary money

- 6) bussing to trials

- 7) supplying materials for prisoners, books etc.

- 8) organizing and campus support to apply pressure on the system for their release

- 9) organizing benefits for legal defense money

FOR FURTHER INFORMATION CONTACT

NATIONAL COMMITTEE FOR THE DEFENSE OF POLITICAL PRISONERS

NEW YORK, NEW YORK 10027

TELEPHONE AREA CODE 212 864895



DOPE cont. From Page 4

For some time, the primary middle-men in the opium traffic had been elements of the Corsican Mafia, identified in a 1966 United Nations report as a pivotal organization in the flow of narcotics. In a part of the world where transportation is a major problem and where air transport is a solution, the Corsicans were able to parlay their vintage World War II airplanes (called "the butterfly fleet" or, according to "Pop" Buell, U.S. citizen-at-large in the area, "Air Opium") into a position of control. But as the Laotian civil war intensified in the period following 1963 it became increasingly difficult for the Corsicans to operate, and the Meos started to have trouble getting their crop out of the hills in safety.

The vacuum that was created was quickly filled by the Royal Lao Air Force, which began to use helicopters and planes donated by the U.S. not only for

fighting the Pathet Lao but also for flying opium out from airstrips pockmarking the Laotian hills. This arrangement was politically more advantageous than prior ones for it consolidated the interests of all the anti-communist parties. The enfranchisement of the Lao elite gave it more of an incentive to carry on the war. Dulles had committed the U.S. to back the safe transport of the Meos' opium by an ideologically sanctioned network increased the incentive of these CIA-equipped and trained tribesmen to fight the Pathet Lao. The U.S. got parties that would cooperate with its foreign policy not only for political reasons, but on more solid economic grounds. Opium was the economic cement binding all the parties together much more closely than anti-communism could.

As this relationship has matured, Long Cheng has become a major collection point for opium grown in Laos. CIA

protege General Vang Pao, former officer for the French colonial army and now head of the Meo counterinsurgents, uses his U.S.-supplied helicopters and STOL (short take-off-and-landing) aircraft to collect the opium from the surrounding area. It is unloaded and stored in hutsches in Long Cheng. Some of it is sold there and flown out in Royal Lao Government C-47s to Saigon or the Gulf of Siam or the South China Sea where it is dropped to waiting fishing boats. Some of the opium is flown to Vientiane, where it is sold to Chinese merchants who then fly it to Saigon or to the ocean drops. One of Vang Pao's main sources of transport, since the RLG Air Force is not under his control, is the CIA-created Xiang Khouang Airline, which is still supervised by an American, though it is scheduled soon to be turned over completely to Vang Pao's men. The airline's two C-47s (which can carry a maximum of 4000 pounds) are used only

Prior to Nixon's blitzkrieg in Laos, the opium trade was booming. Production had grown rapidly since the early '50s to a level of 175-200 tons a year, with 400 of the 600 tons produced in Burma, and 50,000 tons of the crop grown in Thailand, passing through Laotian territory. But if the opium has been an El Dorado for the Corsicans, the Lao elite, the CIA and others, it has been a nemesis for the Meo tribesmen. For in becoming a pawn in the larger strategy of the U.S., the Meos have seen the army virtually wiped out, with the average age of recruits now 15 years, and their population reduced from 400,000 to 200,000. The Meos' reward for CIA service in other words has been their destruction as a people.

SECOND HALF OF
ARTICLE IN NEXT ISSUE

(REPRINTED FROM RAMPARTS)



The New Urban Guerrilla part 2 The GUERRILLA WOMAN

One thing that the new guerilla must always do is to study the enemy from all aspects, especially psychologically. From knowing the enemy and from understanding the culture of his capitalistic environment, I find that they are motivated by large, by sexism and many times they covertly (sometimes overtly) break down in various situations when persuaded by sexual influence. From the invaluable information drawn from Papa's book (*Soul on Ice*), an accurate understanding significant to the general sexual behavior patterns of the enemy's camp is explicitly manifested in the chapter "The Primal Mitosis". The image of omnipotent administrator-effeminate and delicate because of his abdication and repudiation of his body...so that his woman is required to possess and project ultrafemininity but in his confirmation of his masculinity his attention is attracted to sexually exploit the potent bodies of the classes beneath him.

The enemy is highly vulnerable to the tactics of revolutionary women, thus the woman's role in our struggle is a major weapon that's not only capable of weakening the enemy's strength but also strengthening the alienated minds of the supermasculine menial that's so rampant in the slavequarters. The righteous role of the new guerilla woman must not only be based on the fundamental requirements of the new male guerilla but her's is also composed of that image of femininity based on the strong self-reliant attributes of the Amazon. And from that base, she can really flex.

In knowing ourselves in relation to this matter, we have to maintain at the forefront of our minds that our struggle is one that is based on **RIGHTEQUSSNESS AND TRUTHFULNESS**. I thought it necessary to say that because within the confines of our revolutionary struggle, that subject has become palpable and the best of our comrades (primarily males) have been known to prevaricate when confronted with it. In observing the intricacies of our camp one of the most detrimental acts realizes itself in the form of what I call "personal opportunism", and is primarily perpetuated by those "supermasculine menials" acting in the manner of his subconscious (sometimes conscious) idol—the omnipotent administrator. This supermasculine menial is in an oppressive position of superiority in order to maintain the woman's attention and at the same time he incarcerates her in his private pool of personal limitations. And when she attempts any initiative to exercise her pragmatic half, he blocks on her, using that old familiar excuse "Girl you ain't ready, you don't know how cold them pigs is, just get that shut outta ya mind, relate to dealing with the typing of them fund raisers." This among many detriments involving her prevent not only the development of that pragmatic ability necessary for the making of a complete guerilla woman, enticing her to those "that crown of Femininity based on the image of weakness, helplessness, ultrafemininity" but also it leads invariably to a gross collection of potential revolutionary women that are hung up in a foul dilemma of whether to continue to act in the manner exemplifying Ultrafemininity or to move on exercising fully her role in the revolution to which she's theoretically familiar.

That gross collection of women that I refer to are composed mainly of those whose main revolutionary mate has been killed by the enemy, captured by the enemy or just absconded. The woman "left behind" having little or no practical understanding as to her complete role, falls right in stride with the counteramazon collective and consequently into the lustful hands of more personal opportunists. The ratio of women to men increases rapidly and the lecherous personal opportunists, instead of realizing the revolutionary potential there, selfishly advocates seraglio's (the creation of a harem), justifying it through their sematic misinterpretation of communalism, taking it all out of perspective and placing it at the top of the priority list of political objectives. And that's just as contradictory to the dictates of the present political evaluations of our struggle as the deviations of cultural nationalism, for surely it obscures the minds of potential revolutionary warriors, the main objective at this time, which is the realization of the **NEW GUERRILLA**, liberation of POW's and establishing guerilla base areas...People's War.

This is also a major tactic of the enemy and is effectuated for the most part by women provocateur agents that infiltrate the most potent areas in the ranks of the Amazon and playing on the weakness of various male leaders, they use ultrafeminine methods to seduce him, causing competition (emphatically based on ultrafemininity) to occur in the Amazon camp. As Papa said "Competition is the law of the jungle—coordination is the law of civilization".





I strongly urge the many potential guerilla women to move at once, rapidly achieving that necessary integral part of the new warrior, that will allow you to stand up as a true complete revolutionary, and join the ranks of the new guerilla.

The many true Amazons I've met and observed in their dialectical development can best be described as the beauty of dynamics. For the purpose of security there need not be any names mentioned, but the standard can be explicitly typified by our most astute and diligent comrade, Ericka Huggins, in view of her completely dialectical relationship with our shining stars, John and Bunchy and all her comrades. This is typified also in her immediate progressive response reflecting the leadership traits of her main revolutionary mate and comrades both in theory and practice; also the concentration of the enemy on destroying her; also her acceptance of that crown of femininity based on the self-reliant strong Amazon while only familiarizing herself with the character of the ultra-feminine freak for the purpose of guerilla tactics. I could emphasize all day on the many attributes that our Queen has made to the realization of the new guerilla woman, for she is undoubtedly a living example of the role of the woman in warfare in Amerikkka.

Sister Angela Davis is no doubt a potential revolutionary guerilla and from my personal knowledge of her, I understand clearly the many contributions she has made to our struggle in the political arena. But to understand what I'm saying here, we have to accept the realness of the situation and not compromise the politico-military standard exemplified so beautifully in comrade Ericka Huggins, Comrade Bernadine Dorn, Comrade Haya Khaled and many guerilla Amazons of their caliber in our struggle for freedom.

The primary reason for my expounding on the woman's role is because I truly believe that their efforts in this direction will be the decisive factor in the success of many of our campaigns and surely the spark

that starts a prairie fire in the hearts, souls and minds of those brothers that cling so selfishly and blindly to the venomous ideology of this moribund fascist society—that blazing fire that will burn to ashes those seemingly incorrigible ties that bind them to that old backwards victorian culture; thus releasing wholly, completely, resolutely and once and for all, our vast reservoir of potential revolutionary warriors here in Babylon. That lies in your hands, Sister Love, please don't fail humanity.

I think it's most clear to everyone that the European Hegemony spearheaded by the wicked Amerikkkan Empire is the main perpetrator of the most atrocious, predacious world crimes and, for sure, enemy No. 1 of all righteous peace loving peoples. There has been much rhetoric and plenty pretty words expressed in behalf of the war-torn victims of the Fascist Hegemony; some advocate Pan-Africanism, other Pan-Vietnamism or Pan-Pan...obviously to "Pan" their way cowardly out of Amerikkka.

But it is obvious to a fool that the most effective and major decisive strategic base here in the Enemy's camp. Our part here is to rip it to pieces; exploding our bomb of oppression-repression right in this Monster's heart, not only annihilate it's existence but also making sure that it has no remaining fertile seeds that could develop into more war-babies to supply and support that vast hegemony of immorality. So we identify and sympathize wholeheartedly with all peace loving peoples of the earth who are determined to off the ferociously sadistic yoke of that vulgarian hegemony. And we see ourselves as your dialectical comrades of the earth in arms against that same old motherfucker. The criteria for enlistment into the ranks of the Cosmopolitan Guerillas shall be based on our actions in aiding you and ourselves to cause the enemy to finally bite the dust—The Dust of Death—

ELMER "GERONIMO" PRATT...
THE NEW AMERICAN URBAN GUERRILLA

VOODOO CARTOONS

BLACK PEOPLE IN BABYLON MUST UNDERSTAND HOW TO USE MACHINES AND SCIENCE (TECHNOLOGY) TO BENEFIT OUR STRUGGLE.

VOODOO (VIDEO EQUIPMENT) IS AN IMPORTANT AND NECESSARY TOOL IN THE REVOLUTIONARY STRUGGLE... WE HOPE OTHER BROTHERS AND SISTERS WILL PICK UP ON THE IDEA... AND USE VOODOO...

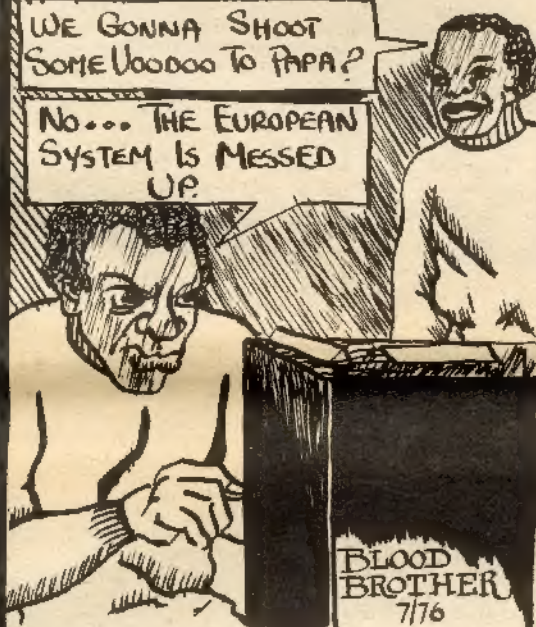
FOR FURTHER INFORMATION ON VOODOO, TAPES; HOW TO SEE THEM OR SHOW THEM TO YOUR GROUP CALL 212-864-8951 ASK FOR VERA

OKAY PUT IT THROUGH THE SCANNER!



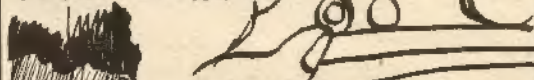
WE GONNA SHOOT SOME VOODOO TO PAPA?

NO... THE EUROPEAN SYSTEM IS MESSED UP.

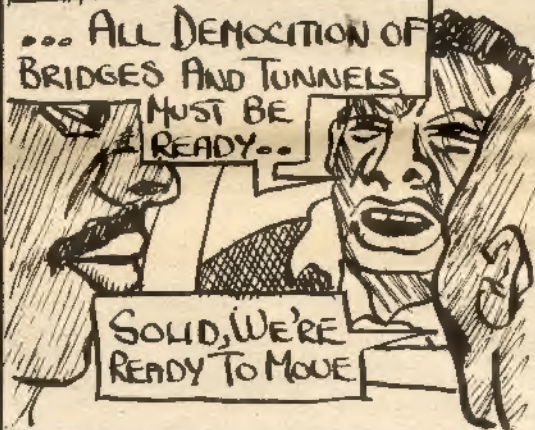


BLOOD BROTHER
7/76

MEANWHILE... THE GUERRILLAS IN THE HILLS HOOK UP VOODOO INSTRUCTIONS...

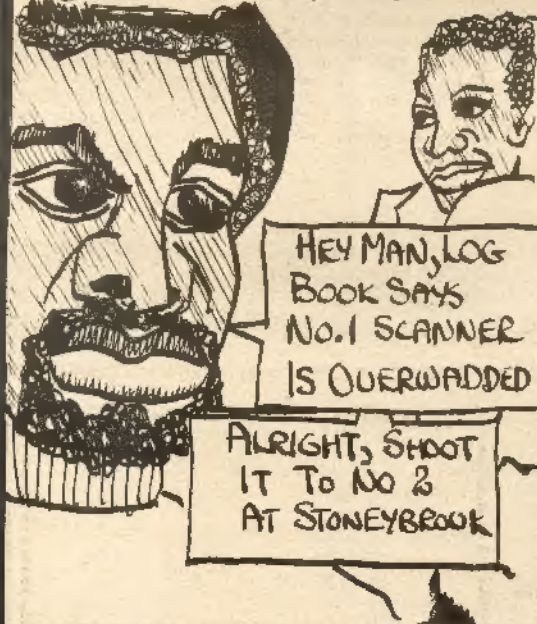


... ALL DEMOLITION OF BRIDGES AND TUNNELS MUST BE READY...



SOLID, WE'RE READY TO MOVE

BACK AT CENTRAL...



HEY MAN, LOG BOOK SAYS NO. 1 SCANNER IS OVERWAPPED

ALRIGHT, SHOOT IT TO NO 2 AT STONEYBROOK

STONEYBROOK COLLEGE - HEADQUARTERS OF MOTHER COUNTRY RADICALS

HEY, THIS IS SOME FAR-OUT TAPE. RUN IT BACK

CUT IT - JUST GOT AN URGENT MESSAGE FROM VOODOO



CONT.
NEXT ISSUE

October 1966

Black Panther Party

Platform and Program

What We Want

1. We want freedom. We want power to determine the destiny of our Black Community.

We believe that black people will not be free until we are able to determine our destiny.

2. We want full employment for our people.

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. We want an end to the robbery by the CAPITALIST of our Black Community.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing, fit for shelter of human beings.

We believe that if the white landlords will not give decent housing to our black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

6. We want all black men to be exempt from military service.

We believe that Black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

7. We want an immediate end to POLICE BRUTALITY and MURDER of black people.

What We Believe

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all black people should arm themselves for self-defense.

8. We want freedom for all black men held in federal, state, county and city prisons and jails.

We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.

We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being tried by all-white juries that have no understanding of the "average reasoning man" of the black community.

10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.



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Revolutionary Sisters in The Peoples Republic of the Congo

